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THE SIZE OF THE UNIVERSE

No End in Sight

During the present century no department of human knowledge has witnessed greater progress than astronomy. All branches of astronomy—solar, lunar, planetary, and stellar—have gone forward, but the rate of advance in stellar astronomy has been greater than in the other branches. This has been due primarily to the work of the great American observatories, more especially Mount Wilson, where the two great reflectors, the 60-inch and the 100-inch, have been responsible for discoveries far exceeding the most sanguine expectations.

At the beginning of the century the universe as conceived by the leading astronomers was quite a homely affair. The stellar system, consisting of the sun and all the known stars, was believed to be about 6,000 light-years in diameter. Star-clusters were regarded as comparatively near at hand, and all the nebulæ were thought to be part and parcel of the stellar system. The spirals, the most numerous of the nebulæ, were viewed as gaseous masses out of which the suns of the future would be evolved. If independent universes existed at all, astronomers were almost unanimously of opinion that such "collections of stars of which we know nothing," as the famous astronomer Newcomb called them, must remain permanently invisible, even in the most powerful telescopes.

The first of several important advances in our knowledge of the structure of the universe was made by Dr. Harlow Shapley, now director of Harvard College Observatory, who from 1914 to 1921 served on the staff of the Mount Wilson Observatory. Dr. Shapley commended in 1914 his studies of stellar clusters—the open clusters in and near the Milky Way —and the globular clusters, which lie at considerable

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distances from the Milky Way stream. By means of several new methods of determining stellar distances he succeeded in fixing the distances of many of these star systems, and the distances thus determined were much greater than astronomers had previously imagined. The Hercules cluster, one of the brightest and nearest of the globular class, turned out to be 36,000 light-years away. By the year 1918 Dr. Shapley was able to outline the shape and extent of the stellar system and to fix the position of its centre of gravity. He concluded the stellar system, or galaxy, to be a disc-shaped system of stars, 300,000 light-years in diameter, with its centre in the dense star-clouds of Sagittarius, about 60,000 light-years from the sun. The globular clusters turned out to be sub-systems, separate from the main stellar system, but under its gravitational control.

At this stage Shapley did not take account of the effect of light-absorption due to the existence of cosmical gas, and in consequence his dimensions for the galaxy have had to be considerably reduced. He has more recently fixed the diameter of the system as just under 100,000 light-years—a vast enough universe. This universe, according to the careful counts of Dr. Van Rhijn and Dr. Seares, contains at least 30,000,000,000 stars, agglomerated into various local clusters, to one of which the sun belongs.

Thanks to the space-penetrating power of the great modern telescopes, an enormous number of determinations of stellar motions have been made within the last two decades. This material has yielded undreamed-of results. Dr. Oort, the famous Dutch astronomer, found in 1927 evidence of the revolution of the stars round a distant centre, which he concluded to be identical with the star-clouds of Sagittarius, whose central position had been indicated by the work of Dr. Shapley. Dr. Oort's conclusions have been confirmed by the researches of Dr. Lindblad, the Swedish astronomer, and Dr. Plaskett, of Canada. Dr. Plaskett a few years ago determined the period of the sun's revolution round the centre as about 220,000,000 years.

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Before Dr. Oort began his work, however, another discovery of far-reaching importance had been made. Controversy had raged for years concerning the status of the spiral nebulæ. It had been known for years that these objects differed in many respects from the diffuse luminous nebulæ, of which that in Orion is the most conspicuous. Their avoidance of the region of the Milky War was one point of difference ; their spectra, which indicated that they were not clouds of luminous gas, suggested another. Some astronomers inclined to the view that they were external galaxies far beyond the limits of the stellar system, but there were serious objections to this hypothesis, and other investigators continued to regard them as true nebulæ, much more condensed and at a later stage of development than objects such as the nebula in Orion.

Among the first fruits of the great 100-inch telescope was the demonstration by Dr. Edwin Hubble that the spiral and elliptical nebulæ are not nebulæ at all in the generally accepted sense of that word, but genuine stellar systems independent of our galaxy altogether. In the case of the brightest of the spirals, the Andromeda nebula, which is visible with the aid of a binocular, Dr. Hubble succeeded in partially resolving it into stars and in fixing its distance as about 950,000 light-years. Here was proof that the stellar system is not coextensive with the universe, but is only one constituent member of a vaster system. The more recent work of another American astronomer, Dr. Stebbins, has proved that the Andromeda galaxy, although smaller than our system, is of very great dimensions, with a diameter of at least 40,000 light-years.

During the past dozen years Dr. Hubble has gone from discovery to discovery. There is a touch of romance about the labours of this tireless observer, armed with the greatest telescope in the world, discovering, photographing, cataloguing, and classifying galaxies by the thousand His survey of "sample areas" scattered over 75 per cent. of the sky yielded a harvest of 44,000 external galaxies. These, of course, are a small proportion of the number within reach of

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the 100-inch telescope.

In his recent book on *The Realm of the Nebulae* Dr. Hubble gives a comprehensive survey of the known universe. The galactic system, of which the sun is so small and insignificant a member, is itself one of a typical group of galaxies. The galactic or stellar system is ringed round by its attendant sub-systems the globular clusters, and has associated with it two smaller sysstem the nubeculæ, or Magellanic clouds. The Andromeda galaxy has also two smaller companions and a ring of globular clusters very similar to our own. Three, and possibly six, other galaxies belong to this "local group" of galaxies, as Dr. Hubble styles it. They all lie within a million light-years from our galactic system. These eight galaxies together make up a "universe" the size of which is sufficient to stagger the minds of those who are able to appreciate the significance of the figures.

But the "local group" is a mere fraction of the universe which Dr. Hubble has thrown open to investigation. Beyond the local group is what he calls the "general field." Some of the nearer galaxies in the general field were investigated by Dr. Shapley some years ago. He found the Coma-Virgo "cluster of galaxies" to be ten million light-years away. Dr. Hubble makes the distance slightly less, seven million light-years, but when we bear in mind that a light-year is equivalent to about six billion miles, that distance is great enough. This cluster is a much vaster aggregation than our local group, consisting of several hundred galaxies.

The most distant of al the galaxies investigated by Dr. Hubble, in the region of the sky situated near the north galactic pole, appear as faint images on the most sensitive plates, and are 500 million light-years away. This is the greatest distance yet measured by man. When the 200-inch telescope is completed, in a few years' time, still greater vistas will be opened to our ken. Meanwhile we may say of the universe what a great geologist once said of the age of the earth : we find "no vestige of a beginning, no trace of an end."

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PT. JAWAHARLAL'S ATTITUDE TOWARDS RELIGION—AN ANALYSIS

[Pandit Jawaharlal Nehru's Socialism is not only a red rag to Viceroy's bulls, it is also a great menace to people who swear by one religion or another and are loth to reach the Land of Promise *via* Moscow.

It is in his Autobiography that he reveals himself as an arch-rebel against religion. He thinks that religion is not for empty bellies. His attitude towards religion is certainly more than of academic value. For the benefit of our readers we reproduce from *The Vedanta Kesari*, a critique of his views on religion.

This red-hot disciple of Marx and Lenin, even when he waxes hot and eloquent on his pet theme of economic determinism, and 'red' sparks of socialism fly from his anvil, betrays what sociologists call "atavism" and "throw-back." The noble scion of religious ancestry as he is, the red baptism of Moscow Creed could not make a clean sweep of all his sub-conscious religious leanings. (M.H.)]

It will be interesting in the first place, to enquire what it is that lies at the root of Mr. Nehru's antipathy towards religion. A reader of the Autobiography would at first be inclined to find reasons for it in what appears as Mr. Nehru's scientific turn of mind and Occidental habits of thought. Mr. Nehru himself seems to think so when he criticises the "usual religious outlook" as the "enemy of clear thought," as something based on the acceptance of certain fixed and unalterable theories and dogmas, and as a product of "sentiment, emotion and passion," or when he bemoans his inability to "enter into the spirit and ways of thinking of my countrymen." But in both these respects, one can show, on the basis of the Autobiography itself, that Mr. Nehru is not what he seems, nor even what he apparently thinks himself to be at times. He is as much a creature of feeling as any religious man, and at times he is very well aware of this. In one place he says by way of criticism of Mahatma Gandhi: "But I am becoming more and more convinced that in vital

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matters the mind by itself does not carry us far. 'If your heart does not want to,' said William James, 'your head will assuredly never make you believe.' The emotions govern the general outlook and control the mind. Our conversations (convictions ?), whether they are religious, political or economic, are really based on emotion or instinct. As Schopenhauer has said : "Man can do what he wills, but he cannot will what he will will." In this general reflection of the nature of human thought Mr. Nehru must include himself also and as we shall show presently, both his criticism of religion and his positive conviction in socialism are sprung from a deep strain of feeling in him.

Is Mr. Nehru fundamentally un-Indian in thought, and is there in him any constitutional incapacity for religious feeling ?

Real Stuff of Personality

The intellectual garb of Mr. Nehru gives a wrong impression of the real stuff of his personality. He may at times think that his thought and approach to life are more akin to what is called Western than Eastern, and yet, as he says, "Behind me lie, somewhere in the sub-conscious, racial memories of a hundred, or whatever the number may be, generations of Brahmans. I cannot get rid of that past inheritance ....." That these "generations of Brahmans" do actually operate within him powerfully, keeping him true to his Indian heritage in his heart of hearts, is revealed by a little incident in his early life. He says how, after his return from England, *shikar* used to be one of his few diversions, but even here his reputation was "singularly blood less;" and what was more, "an incident with a littleantelope damped even the little ardour that I possessed for *shikar*. This harmless little animal fell down at my feet, wounded to death, and looked up at me with its great big eyes full of tears. Those eyes have often haunted me since." A reaction of this kind is characteristically Indian, and is the result of a spiritual refinement coming down the stream of time

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from a distant past—of "the racial memories of a hundred . . . generations of Brahmans." It reveals that Mr. Nehru is endowed with a plentiful reserve of sensitiveness—a quality which is so dominant a feature of Indian character, and which is at the root of India's religiosity. Mr. Nehru is, therefore, typically Indian, and seems to be endowed with a nature that should, under ordinary circumstances, be highly susceptible to religious influence.

Why then is he cold towards Religion?

A study of his Autobiography leads us to think that it is due to two reasons—one a prejudice and the other a type of metaphysical indecision. To consider the first of these, the prejudice is not merely the result of a revulsion from the excesses, abuses and corruptions of organized religion. Indeed, Mr. Nehru is impatient with religion of this type. He says, "The spectacle of what is called religion, or at any rate organized religion, in India and elsewhere has filled me with horror, and I have frequently condemned it and wished to make a clean sweep of it. Almost always it seems to stand for blind belief and reaction, dogma and bigotry, superstition and exploitation, and the preservation of vested interests." As if religion is the solitary criminal in this respect among institutionalised human ideals! An impartial and judicious critic cannot but subject the cherished loves of the modern mind—science, industrialism, democracy and also Mr. Nehru's favourite '*ism*' socialism—to the same criticism. But as fond parents always hope to see greatness and glory come even out of the wickedness of their erring children, our moderns expect the perversities of their favourite institutions to be rectified in course of time and hope for the dawn of the millennium through their offices. Only religion, the orphan boy does not merit any such indulgence, and deserves the capital sentence of being 'swept away'!

It would seem Mr. Nehru has not thought out the question of religion as clearly and as deeply as he has done several other problems treated in his Autobiography.

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THE KINGDOM OF GOD—I

As foretold by the Prophets and its fulfilment at the hands of the Promised Messiah.

[We gratefully publish Hazrat Syed Zain-ul-Abidin's lecture which he delivered on the occasion of the Annual Jalsa. Vast research and deep erudition which have gone to its preparation will be evident in the reading.

It has been very ably translated into English by Professor M. Aslam.]

For ages past the Prophets of God have been foretelling the establishment in this world of the Kingdom of God. In this Kingdom the enslaved are to be set free, the blind are to be restored to sight and the whole world is to have a reign of truth and justice. By the establishment of this Kingdom the lofty are to be deposed from their seats, and the humble and meek exalted, and thus the majesty of one God is to manifest itself and every man is to witness the advent of God.

The Prophecies made by Divine Prophets

From a study of the records of Prophets it appears that a prophecy about the advent of such a Kingdom has been made by every Prophet without exception. It has been called by one the Eternal Kingdom of God, by another the Kingdom of Heaven. The great sign of its coming has been said to be the establishment of truth, justice and equality between man and man. All the disparities are to disappear and the children of Adam are to inherit over again the Heaven from whence Adam was expelled for a lapse of his, that heaven of virtue and happiness about which it was said to Adam " that you will suffer in it neither hunger nor thrist nor nakedness, nor will any harm come to you ".

All the Prophets have one after the other

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announced the establishment of such a Kingdom. They have each tried to induce the people of their respective times to enter into this Kingdom and it seems as though the great end which stimulated their activities was the eventual installation of a Kingdom, for the coming of which every one of them exerted himself as much as he possibly could. Not being able to see his exertions come to a fulfilment, each Prophet left the world prophesying that another Prophet would arise after him, and that some day or another, at the hands of one Prophet or another the Kingdom of God is bound to be established amongst the human race.

A New Song

We find in Isaiah 42 : 9 " Behold, the former things are come to pass, and new things do I declare : before they spring forth I tell you of them.

Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein ; the isles, and the inhabitants thereof.

Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit : let the inhabitants of Sela sing, let them shout from the top of the mountains.

Let them give glory unto the Lord, and declare his praise in the islands..... ..... They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye *are* our gods... .. .." And in the same chapter we have the following prophecy, "Behold my servant, whom I uphold ; mine Elect, *in whom* my soul delighteth ; I have put my spirit upon him ; he shall bring forth judgment to the Gentiles..... ... He shall bring forth judgment in truth. He shall not fail nor be discouraged, till he hast set the judgment in the earth : and the isles shall wait for his law. ..... The Lord is well pleased for his righteousness' sake ; he will magnify the law and make *it* honourable."

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Repeating the selfsame prophecy of Isaiah John the Baptist declares, "Repent ye : for the kingdom of Heaven is at hand. For this is he that was spoken of by the Prophet Isaiah, saying the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight..... .....Every valley shall be filled, and every mountain and hill shall be brought low ; and the crooked shall be made straight, and the rough *shall be* made smooth ; And all flesh shall see the salvation of God." *Vide* Matthew and Luke 3 : 3-6.

Likewise the Prophet Daniel, while interpreting the Dream of the King Nebuchadnezzar, makes the following prophecy as to the establishment of the Divine Kingdom at a time when the Roman Empire is in disruption. After describing in detail this disruption the Prophet says : " And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed ; and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever." 2 : 44.

Vision of Four Empires

The self-same Daniel (on whom be peace) mentions a vision of his in which he saw four great beasts. In the vision itself he was told what the beasts stood for. The beasts stood for four great empires which would be established in this world. Christian scholars have all agreed that the fourth empire which was established in the world in fulfilment of Daniel's vision was the empire of Rome. The ten horns which Daniel saw on the heads of four beasts and which, he was told in the vision itself, stood for the ten kings of these empires, really meant the ten provinces into which the empire was eventually broken in the middle of sixth century A.D. (The Appointed Time pp. 195-208).

From out of the ten horns Daniel saw a small horn springing. This one had eyes as well as a mouth

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which spoke proudly and which appeared to be more majestic than others. This small horn was at war with God's holy people and uttered things in opposition to Him. The voice from this horn also wanted to change the world's Calendars and Laws as promulgated by the Prophets. Christian theologians agree that this eleventh horn stands for the anti-Christ who is to appear from out of the ten provinces of the Roman Empire.

Daniel's Prophecy

A study of this well-known prophecy of Daniel brings to light two important points. Firstly, that the Kingdom of God foretold by the Prophets will be established during the time of the dissensions in the Roman Empire. The people at whose hands the disruption of the Roman Empire was to take place are described in Daniel's prophecy as God's holy people. It was the rule of these people which was to remain in the world for ever. Secondly it follows from the prophecy that the small horn which in Daniel's vision appeared from the ten horns on the beasts, was to wrest the Kingdom from God's holy people. The Kingdom will not be restored to them until after $4\frac{1}{2}$ ages when justice will again reign and God's holy people will be able again to wrest the Kingdom from the usurper and will destroy him for ever. Then, everywhere under the sun, the Kingdom of all countries and its wealth will belong to God's holy people. This Kingdom will be an Eternal Kingdom and all other kingdoms will render worship and obeisance to it. The Prophet Daniel prophesied not only the establishment of Kingdom, but also fixed the time of its establishment. More than that he also foretold how the Kingdom would be destroyed at the hands of a barbaric people and how it would be re-established a second time so as never to be destroyed again.

Like Isaiah, John and Daniel, the Prophet Zechariah also foretold the establishment of a Kingdom of God in the following words :—

> And the Lord my God shall come, and all the holy

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ones with thee. And it shall come to pass that there shall not be light, the bright ones shall contract themselves.....

And the Lord shall be King over all the earth in that day shall the Lord be one; and his name be one. All the lands shall be turned as Arabeh (14 : 16—10).

Prophecy in the Holy Quran

Contracting of stars then and overtaking of pitch darkness followed by a dawn is predicted by the Holy Quran also in Chapter 81 : 16—18 and in Chapter 93. We have, moreover, in the Holy Quran the prophecy, "My Lord will carry them (*i.e.* the mountains) away from the roots, then leave it a plain, smooth level. You shall not see there in any crookedness or unevenness (Chapter 20 : 105—107). This means that a state of perfect justice and evenness shall reign among mankind, all the barriers of high and low being removed.

Similarly the Prophet Malachi foretold the future. In this prophecy of Malachi "the Prophet of convenant" means the Prophet at whose hands the Kingdom of God was to have its completion.

In the same way Jesus foretold, like the other Prophets, in the most unambiguous language, that a Kingdom of God would be established. In his utterances, he has been constantly telling his contemporaries that the coming of the Kingdom was drawing near. He frequently urged on his followers to enter the Kingdom. It was because he regarded himself as the harbinger of that Kingdom that he named his teachings Gospels, which means good news. Matthew, Mark, Luke, and John record that when Jesus emerged victorious from his fight with Satan he begen to announce :—

Repent : for the Kingdom of God is at hand"

He stressed the coming of that Kingdom to so great an extent that he made the foretelling of it the very purpose of his advent. He said :—

"I must preach the Kingdom of God to other cities also : for therefore am I sent (St. Luke, 4 : 43).

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Similarly when he sent out his disciples he addressed them in the following words :—

> Go not into any city of the Samaritans, but go rather to the lost sheep of the House of Israel and as ye go preach, saying the Kingdom of Heaven is at hand. (St. Math. 10 : 5).

Jesus also taught his disciples the prayer :

> Our Father which art in heaven, hallowed be Thy name. Thy Kingdom come. Thy will be done in earth as *it is* in heaven.

Jews' Query

In short all the Israelite Prophets down to the time of Jesus whose record we possess, have in one way or the other foretold the establishment of the Kingdom of Heaven and have affirmed that through the advent of a Prophet who will be the Law-giver of the time, the Kingdom of Heaven will be established among mankind. This Kingdom had been awaited with great eagerness by the entire race of Israel. It was because of this that when John the Baptist commenced preaching, the Jews went to him and asked, " who art thou ? Art thou the Messiah " ? He replied " No." Then they asked " Art thou *that* Prophet " ? To which he again said " No." By ' that ' Prophet what did the Jews mean ? Surely it was the Law-giver, whom the Prophets had been foretelling and through whom God was to have fulfilled the Covenant, He had made His Prophets. The Covenant is also mentioned in the Holy Quran in the following words :—

> Our Lord, grant us that which thou hast promised us through thy Apostles. (3 : 194).

The promise obviously relates to the Kingdom of Heaven which the Prophets wanted to establish among mankind and the establishment of which they had been foretelling for so long a time.

The Christian claim that the Church represents the Kingdom of Heaven

Christians claim that the Kingdom of Heaven, the tidings of which had been communicated by the

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Israelite Prophets and by Jesus (on whom be peace!) had its advent in the person of Jesus Christ. He sowed the seed of the Kingdom with his own hands and he himself on a second advent will bring about its completion with the greatest majesty. It is because of this that the Christian nations, while they pray, 'that thy will be done in earth as it is in heaven' are longing desperately for the time when Jesus Christ will come from heaven a second time and will bring the Kingdom of Heaven to a majestic fulfilment.

In the middle of the 18th century Christian astronomers and chronologists in view of the prophecies of the Israelite Prophets (especially the prophecy of Daniel (7 : 25) that God's holy people will be worn out by the small horn until one period—of 360 years—and two periods, *i.e.*, 720 years—and half a year—*i.e.*, 180 years—altogether 1260 years—will have gone by; and his prophecy that from the time the continual burnt offering shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. (Blessed is he that awaiteth and comes to the thousand three hundred and five and thirty days. (12 : 11); made several calculations of the time of the advent of the second coming of Christ. The last calculation which is clearer and more strongly presented than any other previous calculation is the one which was presented by England's eminent astronomer J. B. Dimbleby towards the end of the 19th century. In 1893 he wrote a booklet which he called "The New Era at Hand." He announced in this booklet that the new Era, *i.e.*, the time of the second coming of Christ, was drawing near. In 1895 he wrote a book running in to 295 pages which he called "The Appointed Time." In this book he refuted objections which had been brought against his calculations and established by means of five different measurements that his calculation was true, so true that it could not possibly contain an error. He writes :—

> The calculations of years in this book are all told off on five lines of astronomical time and the true

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amount of actual duration ascertained and fixed beyond the possibility of error (page 26).

End of Gentile time

Even before this, in the middle of the 19th century, Christian chronologists and astronomers interpreted the Israelite prophecies in order to fix the time of the second coming. They had announced 1868 as the date of the second coming. But Dimbleby in his book regards their calculations as erroneous (see pp. 30-46) and presents his own calculations as being true to the ancient prophecies and writes :—

> We are drawing close to the end of the Gentile time. It was of these times that Jesus has said ' and Jerusalem shall be trodden down by the Gentile until the times of the Gentile be fulfilled and there be signs in the sun and in the moon; and in the stars; and upon the earth distress of the nations with perplexity; sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth ; for the powers of heavens shall be shaken. And then shall they see the son of man coming in a cloud with power and great glory. And when these things begin to come to pass then look up and lift up your heads; for your redemption draweth nigh. (Luke : 21 : 24-28).

Mr. Dimbleby writes :—

> The period or time of the coming of Jesus Christ for his saints is given in Daniel vii. as at the end of the time, times, and a half, of the desolating power of the Mohammadan little horn p. 264.

Mr. Dimbleby further writes :—

> We are drawing close to the end of this dispensation—the Gentile times. I feel absolutely certain that the New Era begins at Easter 1898, so certain that my belief about it is like my expecting that at the point of noon to-morrow the clock will strike 12 o'clock. I have heard it so many times to do so. I have given several reasons why 1898 is the end of the present era, and knowing as I do how all other prophecies step after step have been fulfilled with precision, I cannot feel any hesitation whatever in my belief that the last and

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concluding step in the prophecies of Daniel will also be completed at the point of time I have just mentioned. ("The Appointed Time" p. 265).

First Advent

Mr. Dimbleby has another interesting point to make. He says that the prophecies of the Old and the New Testaments show that two times have been fixed up for the next coming of the Christ. One of these is that when he will appear in the middle of heaven and will send angels down to fetch his saints up to his place in the heaven. The second time is that when he will come down from heaven with his saints in full glory. The first coming will be sudden and will be like the coming of the thief who comes in the darkness. There will be no premonitory signs, but after his coming, signs will appear both in heaven and on earth. The world will be wrapped in darkness and disbelief, and will not be able to recognise him, but the truthful ones will recognise him and then he will call them through his angels to heaven. He will gather them together and descend on the earth in their company. He will do so with great power and majesty and the world will accept him.

The limit of the time of the first coming is 1898¼ when he will come to draw his saints together. The time of the second coming is to be marked by the burning of the beast by which is meant the "anti-Christ" and by the beginning of the 1000th year of happiness and virtue and the founding of a new heaven and a new earth.

Second Advent

Mr. Dimbleby regards these calculations as absolutely certain. The factors which go to prove them are events which have duly appeared in accordance with their accepted signs; for instance we have had the signs of the sun, of the stars in the heaven, the shooting of the stars, the advent of plague and of earthquake, storms and famine; the attacks of one

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power on another, a terrible world war, the destruction of autonomous empires, and the war's end in Jerusalem, the re-entry of Jews in the Holy Land—all these signs, Mr. Dimbleby regards as those which are to be fulfilled after the second coming of Christ. This coming cannot take place beyond 1898¼. This is the last limit according to the prophecy of Daniel. Before the limit is reached the little horn is to wrest the Kingdom from the saints, talk proudly against God, to trample over all the earth and to exceed in arrogance and violence all the beast-like kingdoms which have ever existed in the world.

(To be continued)

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WAR OR PEACE?—I

The Biology of War

[Now when the world horizon is heavily overcast with war-clouds, and the statesmen and the leaders have turned into mere scene shifters and purveyors of war scares, even the man in the street feels that the world is heading for a great catastrophe. It will be of some interest to our readers to study the biology of war. Frederick Adams Woods in his article in The Forum makes the scientific investigation of the causes of war. He is one of the most eminent biologists of America. He, on the strength of his vast knowledge of biology and history, points out that, quite contrary to popular belief, war is as normal state as peace. During the past one thousand years the civilised nations of the world have divided their time about equally between the two states. Applying statistical methods to history, he brings into sharp relief some hidden factors which cause war and peace. He also suggests further lines of inquiry.

Those who are interested in the problem of heredity will find the article an appetising food for thought. (M. H).]

I am asked what are the causes of war? Why is it never asked, what are the causes of peace? It seems always to be assumed that war is an exceptional or unnatural state of existence, whereas the truth is quite the contrary, for the records of history prove that for the last thousand years mankind has fought about half the time. Perhaps there has been some diminution in the time factor as the centuries have rolled on, but may be not. Perhaps wars have declined in magnitude, or actually they may have increased in comparative extent. The Napoleonic wars, the Civil War in the United States, and the latest World War are enough to make us believe that wars may be increasing rather than decreasing in horror and magnitude.

Factors of War

There is very little known scientifically about the causes of war, but what little there is I shall attempt to summarize in this article. Complex as the matter

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is we know a great deal more about the problem than we did a generation ago, and we can understand it all very much better than we possibly could before the days of Darwin, Wallace and the host of other workers who proved the doctrine of the evolution of man.

Most writers on the biological aspects of war have contented themselves with a theoretical interpretation of Darwinism, "the struggle for existence", and "the survival of the fittest", and how these forces ought to act in present-day life. This method might, in the hands of an impartial thinker, lead to some sound conclusions, but I notice that nearly all the writers are biased either towards the views of Nietzsche or towards the well-meant intentions of the pacifists. Furthermore they do not make use of the recently discovered facts that I wish to bring out here.

The first of these facts is that human beings are what they are, very largely, if not almost entirely, by reason of their inborn qualities depending on their differences already contained in the "chromosomes" of the germ-cells from which they are developed and born. This statement rests on the results of research work done within the last twenty-five years. It is the work of psychologists and biologists and is still unknown to the general reader, or at least its significance is still unappreciated even among the majority of writers on human problems.

We now know that heredity is very strong indeed. Also it is the declared belief of a majority of biologists of standing that environmentally acquired traits are not inherited. The changes come from shifts and shufflings originating in the chromosomes themselves. This means that sixty years of peace or two generations of a peaceful environment will not make a grandson any less of a natural born soldier than his grandfather. The justification for these two statements cannot be given here. The proofs may be found in Popenoe and Johnson's *Applied Eugenics*, or A. E. Wiggam's more recent and more readable book, *The Fruit of the Family Tree*.

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"Brutal Behaviour"

We also know, though not quite so accurately, that much of our human behaviour depends on the activity of instincts (emotions) of a physiological origin and bound up with the functioning of internal secretions depending on a half dozen specialized glands. We share with the animals the instinct of fear, anger, emulation (horses), curiosity (deer), building (birds and beavers), hoarding (squirrels and dogs), gregariousness (cattle, etc.), independence (the solitary hunters, tigers, lions, etc.). But we do not share with any of the lower animals the instinct for war, for the very good reason that this so-called "Brutal behaviour" is unknown among the brutes. All carnivorous animals hunt, kill, and feed upon other species; the males of the gregarious, herbivorous mammals fight and sometimes kill each other (deer for example), but this is not warfare. Some of the lower animals hunt in packs, but no other vertebrate except man fights within his own species, in group formation. This alone is true war. Even the so-called warfare of ants is directed against other species, not against their own "flesh and blood". Indeed, often there is a curious provision of nature that the flesh of an animal cannot be eaten by another animal of precisely the same species. It is distasteful or poisonous to him. Thus little fishes are protected from big fishes of their own kind. Under domestication or captivity some of these rules may not hold, but they are almost universal in a state of nature. The reason for this is not far to seek. It is probable that the balance of nature is so delicate and the struggle for existence so acute that no species that turned in on itself could possibly survive. Man, however, climbing to the pinnacle of power by virtue of his superior brain and having no competitors in sight, has been able, though just barely able, to subsist and even increase and multiply while indulging in a sort of biological luxury, namely killing his own kind.

Stages of Evolution

At first man was no warrior, but the origin of

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warfare is not difficult to imagine. In the earliest days of man, at the time when *homo sapiens* separated from the other anthropoids, it is probable that he first descended from the trees and hunted the dangerous animals that usually make their homes upon the ground. He could not match them single-handed but he could more than do so if he always held to group-formation, in little bands of five to ten. The other anthropoids stayed in the trees or retired to the trees and developed into monkeys. The more timid of the half-men also took to the trees when frightened. The more bold and better organized stayed on the ground to fight. Man having no competitive species superior to himself and having acquired boldness, ambition, and group organization through mutual aid, some groups would clash with others over the question of the right to hunt or the right to hold certain territory, and the better units would be sure to survive. The larger aggregates would eliminate the smaller until gangs developed into tribes and tribes into nations. Man has fought perhaps half the time of his existence, and the constantly repeated test of warfare has kept the warring instinct alive. Groups without the gregarious warring instinct were either eliminated or forced to retire to very undesirable and inaccessible portions of the world, where some of them are even found to-day, or have been found in recent times, like the despised "Sheep Eating" Indians of the western United States.

(*To be continued*)

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The Ahmadiyya Movement

THE Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mehdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets he came to serve and reinterpret the final and eternal teachings laid down by God in the Holy Quran. The Movement therefore represents the true and real Islam and seeks to uplift humanity and establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

(1) THE LONDON MOSQUE, 63, Melrose Road,
Southfields, London, S. W. 18, England.

(2) THE AHMADIYYA MOVEMENT IN ISLAM,
56 E, Congress St., Suite 1307,
Chicago, Illinois, U. S. America.

(3) THE AHMADIYYA MOVEMENT,
P. O. Box 39, Salt Pond,
Gold Coast, West Africa.

(4) THE AHMADIYYA MOVEMENT,
Rose Hill, Mauritius.

(5) THE AHMADIYYA MOVEMENT,
P. O. Box 727, Lagos,
Nigeria, W. Africa.

(6) THE AHMADIYYA MOVEMENT,
Box No. 305, G. P. O.
Perth, W. Australia.

(7) THE CENTRAL (E.A.) AHMADIYYA
MUSLIM ASSOCIATION,
P. O. Box No. 554, Nairobi
(Kenya Colony).

(8) THE AHMADIYYA MOVEMENT,
Mount Carmel, Haifa, Palestine.

(9) THE AHMADIYYA MOVEMENT,
Oetœsan Ahmadiah,
Defensielijn V/d Bosch, No. 139, Batavia Centrum, Java.

(10) THE AHMADIYYA MOVEMENT,
Oetœsan Ahmadiyya,
Padang—(Sumatra).

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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

ECONOMICS AND RELIGION

[MUHAMMAD HUSAIN, B. COM.]

'Tis religion which can give
Sweetest pleasures while we live;
'Tis religion must supply
Solid comforts when we die.

Those who believe in cloistered virtue, renunciation of the world, and monastic life, fail to see any harmony between Economics and Religion, rather their conscience revolts against any attempt at the synthesis of these two sciences – secular and spiritual. I call religion a spiritual science, because it lays down laws for the welfare of soul as Economics does for body. Those who ignore it, starve their souls and retard the progress of spiritual evolution which ends in divine bliss and grace.

It is a common fallacy that economics outrages religion and chokes all longing for communion with the Creator; or that religion fulfils its purpose only when it launches a great offensive against economics and wipes it out of existence. Those who labour under this pathetic delusion—and they are not few, say, if not in so many words, at least by their conduct that

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the world was created to be renounced. God made the physical universe and commanded his creatures to seek His pleasure by discarding it. This inverted logic leads us to no other conclusion but that God's act of creation was absurdity itself. A religion which teaches this glorious nonsense does itself no credit. It succeeds only in drowning its followers in the slough of despond. It regards all progress and advancement in the material world as Moloch's mutiny against Heaven. If we pursue this discussion we shall have to admit that the divine purpose, which is an all-round frustration, has not only not realised but has no prospect of fulfilment in any measurable future, because civilization with its multifarious aspects of development marches triumphantly along.

"Specialisation" in Holiness

The credit of propagating this fallacious belief goes to Buddhism and Christianity. Had these creeds continued to enjoy their primeval vigour the world would have been turned into caves and catacombs inhabited by half-starved monks and ash-bespattered ascetics. Baron Von Hügel says that the utter pessimism of this ascetic religion (Buddhism) is due to its refusal to see any value or reality behind the ceaseless flux of phenomena. An unreal earth means an unreal heaven. Between the infra-real visible world, which the Buddhists describe by the words Maya and Samsara, and the shoreless ocean of Nirvana, all life, colour and meaning seem to have vanished: This delusion does possess one's mind when one allows one's thoughts of the other world to suck all the meaning out of this. The other world will also become empty of content. This method of abstraction is like peeling an onion. The result is extreme impoverishment of life. Price must be paid for this 'specialization' in holiness. Japan and Europe which for long lay under the incubus of these inhuman creeds rose into mentionable prominence only by completely overthrowing them and disabusing their minds of the ancient obssessions. It is a great historic fact, he who runs may read.

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Fall of Christianity

The lop-sided view of life was bound to provoke serious reactions in human mind. No sooner did man receive greater intelligence and outgrew old savage prejudices than there occurred a stampede from Christianity on a large scale. The primitive belief of seeking salvation in self-renunciation and supreme hatred of the world around, was cast away like a thread-bare coat. Religion began to be decried as a drag on human progress. The priest-class which had for centuries enjoyed unquestioned supremacy, fell on evil days. Their stock-in-trade—self-renunciation and self-mortification, slumped heavily. Their followers took to material pursuits with a vengeance. Religion began to be regarded as an "opium of life". Atheism and agnosticism were let loose upon the world which was chafing under the crushing load of Christian dogmas. Religion came to be reckoned as an ancient institution fit only for barbarians in order to curb their savage tendencies. Irreligion, in short, became "all the go".

Body and Soul

But the new materialistic conception of life is not less lop-sided hence not less injurious than the ancient creed of self-renunciation. It seeks to spread and deepen the material leaven. It caters to the mortal 'self' at the cost of soul which is the eternal 'self' of man, which goes on evolving even after we have run our course on earth. I do not like to embark upon the delicate discussion of soul and matter but I must say that even the champions of materialism and the arch-rebels against religion cannot afford to deny that there is something as soul and that it is some ethereal energy which propels our body. It is not governed by physical laws. It has its own needs and wants. It is also hungry and thirsty and appeases its appetite and quenches its thirst by ambrosia and nectar from on High.

If the propelling force—the soul, is not properly catered to, the whole machine will come to crash.

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Europe as the stronghold of materialism, is heading for a stupendous calamity which will turn this continent of 'culture and civilization' into a debris of smoking ruins. War-neurosis is spreading like an epidemic. The leaders of Europe are out to read the funeral oration of their much-vaunted civilization. In short, Europe is now a formidable question-mark not only to itself but to the whole world. Neither the Far East nor the New World can escape the repercussions of the Coming War.

Vain Worship of Mammon

The causes of this tragic state of affairs are not far to seek. Europe has gone too far in the vain worship of Mammon. Its economic ego has got the better of its nobler sentiments. It always happens like that when economics are divorced from religion. The over-emphasis of religion (which results from the misunderstanding of it) leads to barren asceticism and monasticism. The overstress of economics, as the modern world has proved, culminates in rabid materialism.

Now that many economic remedies have been tried without any appreciable results, it will be a folly, pure and simple, to ascribe the present ills to any other cause but the absence of religion in the economy of life. In the world of matter, European thinkers could not think of any remedies more effective than socialism and fascism to restore economic equilibrium. But as all know these remedies have done more harm than good. They have healed some ills by creating many more. The present European situation is the outcome of the clash of these economic creeds.

Change in the Methods of Barbarism

If capitalism was a kind of barbarism, socialism and fascism are no better. If at all they mean any thing they mean change in the methods of barbarism. If capitalism was an organized robbery, the new economic doctrines strike no new note. They aim at no radical reform. They rob Peter to pay Paul. The problem ends where it began. The truest word about

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Revolution was spoken by Miliukoff. "In Russia, Lenin built on the strong foundation of the old autocracy; outside Russia, Bolshevism is only a castle in the air". Dogmatic materialism and atheism are part of the heritage of Karl Marx. The movement will develop into something entirely unlike its beginning. What the culmination will be, it is difficult to predict in a country which is as much Asiatic as European. Russia has nothing to teach the West and the destruction of religion cannot be more permanent than the destruction of private property and family. It is a Quixotic venture to make water run uphill or twist a rope of sand. "You may expel Nature with a pitchfork," says the old proverb; "she will come back."

What is wanted is a change of heart. This cannot materialise under the wet-blanket of highly-developed economic doctrines. Religion, rightly understood, can bring about this change. It introduces in our lives a wholesome quantity of other-worldliness. It lifts our pursuits on to higher planes. It tells that life is more than a meat and body is more than a raiment. A true religion makes due allowance for the development of body. It permits proper catering to its needs. It does not decry body. Body, it tells us, is an important element in our life but it is not our *summum bonum*. It is a means to an end. The stronger the means the greater the prospects of achieving the end. Europe has allowed herself to be engrossed with the means, so much so that what was a mere means has come to be regarded the goal of all human strife.

Religious Revival Predicted

Europe without religion is like a sphere wrenched from its orbit and left to spin in the unknown. Unless and until religion is restored to its proper place in the scheme of things, economic remedies will only aggravate the malady. Europe, sooner or later, is bound to stage a spectacular come-back to religion in its search for salvation. To support my contention, I quote H. G. Wells who, to all intents and purposes, is above clerical bias. Looking forward to the near future, he says:

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"Out of the trouble and tragedy of this present time there may emerge a moral and intellectual revival, a religious revival, of a simplicity and scope to draw together men of alien races and now discreet traditions into one common and sustained way of living for the world's service. Religious emotion may presently blow through life again like a great wind bursting the doors and flinging open the shutters of the individual life."

Proper Correlation

Human welfare depends upon the proper correlation of economics and religion. True religion provides a true basis for secular and spiritual life. Those who have made a thorough and sympathetic study of Islam confess that it seeks to guide its followers in mundane as well as spiritual affairs. It supplies us with a sound conception of State and its duties. Spiritual welfare is, no doubt, a dominant note in the economy of Islam, because it is the be-all and end-all of our earthly life. But it lays a special stress on material welfare, because it aims at making life worth living. It tells us that the whole Universe is for the benefit of man. Dr. Iqbal in his lecture "Is Religion Possible?" has given a vivid account of the consequences which flow from the divorce of religion from man's actual life. He says:

> Thus wholly overshadowed by the results of his intellectual activity the modern man has ceased to live soulfully, *i.e.*, from within. In the domain of thought he is living in open conflict with himself; and in the domain of economic and political life he is living in open conflict with others. He finds himself unable to control his ruthless egoism and his infinite gold hunger which is gradually killing all higher striving in him and bringing him nothing but life-weariness..... In the wake of his systematic materialism has at last come that paralysis of energy which Huxley apprehended and deplored. The condition of things in the East is no better. The technique of Mediæval Mystics by which religious life, on its higher manifestations developed itself both in the East and the West has now practically failed. And in the Muslim East, it has perhaps done far greater havoc

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than anywhere else. Far from reintegrating the forces of the average man's inner life and thus preparing him for participation in the march of history, it has taught him a false renunciation and made him perfectly contented with his ignorance and spiritual thraldom. No wonder then that Modern Turkey, Egypt and Persia is led to seek fresh sources of energy in the creation of new loyalties, such as patriotism and nationalism which Nietzsche described as " sickness and unreason " and " the strongest force against culture ".

Moment of Great Crisis

Disappointed of a purely religious culture which alone brings us into touch with the everlasting fountain of life and power by expanding our thought and emotion, the modern Muslim fondly hopes to unlock fresh sources of energy by narrowing down his thought and emotion. Modern atheistic socialism which possesses all the fervour of a new religion has a broader outlook, but having been inspired by Hegelians of the left wing, it rises in revolt against the very source which could have given it strength and purpose. Both nationalism and atheistic socialism, at least in the present state of human adjustments, must draw upon the psychological forces of hate, suspicion and resentment which tend to impoverish the soul of man and close up his hidden sources of spiritual energy. Neither the technique of Mediæval mysticism nor nationalism nor atheistic socialism can cure the ills of despairing humanity. Surely the present moment is one of great crisis in the history of modern culture. The modern world stands in need of biological renewal. And religion which on its higher manifestation is neither dogma nor priesthood nor ritual can alone ethically prepare the modern man for the burden of the great responsibility which the advancement of Modern Science necessarily involves, and restore to him that attitude of faith which makes him capable of winning a personality here and retaining hereafter. It is only by rising to a fresh vision of his origin and future, lies whence and whither that man will eventually triumph over a society motivated by an inhuman competition and a civilisation which has lost its spiritual unit by its inner conflict of religious and political values.

Priests in Politics

When the Muslims forgot the Quranic teachings they fell under the impact of Christianity. Even

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some noted scholars began to dissociate economics from true religion. Asceticism was held out as an ideal for the faithfuls. The result was that the Muslims began to go under in the economic world. Priest-class rose into ascendancy, and sapped the vigour and vitality of the Muslim masses. The corrosive influence of priestcraft began to permeate the body politics. Bottom fell out of the Muslim polity. The letter remained but the spirit vanished. The tragedy of it was that the decline of the Muslim power synchronized with the uprise and resurgence of Europe. Pelf and power had bereft the Muslim monarchs of their spiritual calibre. The ultimate result was that the Turkish Empire fell into pieces and Turkey came to be known as "the sickman of Europe". Islam began to lose ground in Europe. The Saracenic power became one with Nineveh and Tyre. The overweaning sense of his worldly glory, his complete departure from the straight path of Islam, his failure to read the signs of time sealed the doom of the Saracen. He became a chartered libertine. History which comes down to us rich with the spoils of time had no lesson for him. He failed and failed signally to benefit by the events taking place under his very nose.

The Saracen's genius for government was intuitive, inborn and self-taught, not acquired. But he failed to take the economic tide at the flood. The irony of the situation was that he continued to live in the fog of self-complacency. He did not emulate Europe turning over a new leaf. This moral and material decadence was due to his failure to interpret his religion—Islam—in the true light. He succumbed to the enervating influences of Christianity.

Pan-Islamic Throb

The process of degeneration continued, until under the influence of Pan-Islamic Movement started by Sultan Abdul Hamid, Muslim world felt a throb of life. It revived flagging hopes. It seemed to open out new

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vistas of development. All eyes turned to the Turkish Sultan. But the hopes had come from a tainted source. Constantinople itself was the hotbed of intrigues. The Caliphate was not justifying its existence. It fostered vipers in its bosom. It could not vouchsafe driving energy to Pan-Islamism which passed away like a spasm creating a wave of suspicion in the enemy camp. European Powers began to regard Turkey as a stick of dynamite, hence their efforts to trample it underfoot. Europe's superb diplomacy soon entrapped the Caliph in its meshes. A great Muslim analist writes, "Pan-Islamism is a phantasm abstracted from the Muslim profession of religious fraternity and magnified by European imagination while it is embraced by Muslims owing to their supposed need of it. Both the fears of the Europeans and the hopes of the Muslims on this subject are futile because as a matter of fact phantasms do not materialize.

Pan-Islamism failed because it lacked the true spirit of Islam. It was a political movement to restore the lost prestige of Islam. The sponsors of the movement were destitute of the unalloyed belief in God. The rot had set in the Muslim world. It was destined to be stopped by the Promised Messiah who revived the Holy Quran and expounded its teachings to the matter-ridden world. He dealt a death-blow to the Mullahs who rose in vain to stem the tide of revivalism. He was no apologist. He was a redoubtable champion who vindicated Islam in the eyes of friend and foe.

What Islam Stands for

He proved once again that Islam was an adequate code for all times to come. At every stage of human progress, man could confidently look to it for light and guidance. It could solve economic problems as quickly as it did religious ones. It was for body as well as for soul. Islam, he said, alone could regulate secular and spiritual growth without creating any disharmony.

Now when the world is wallowing in the quagmire

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of economic depression and all experiments to dissipate its ominous shadows are proving futile, Islam alone can claim to better the lot of stricken humanity. Church has been tried and found wanting, because its teachings are one-sided. Its own followers have begun to call it scarlet woman. They are seeking the help of secular sciences to solve their problems. "New Deals" and 5-Year Plans are the puny efforts of the West to put an end to economic depression. They are efforts in the wrong direction. They do not purge the people of blind materialism. They only accentuate it, but under different names.

Only a healthy mixture of this-worldliness and other-worldliness can restore the disturbed equilibrium.

God and Life

Islam offers fuller and richer life. It satisfies all the aspirations of the human heart in a way that no other faith has ever done. It teaches us that if God is not conceived in such a way that we cannot do without Him in the satisfaction of a want, in our dealings with people, in earning money, in reading a book, in passing an examination, in the doing of the most trifling or the highest duty, then it is plain that we have not felt any connection between God and life. We are not necessarily seeking God when we call Him Infinite, most Beneficent, Omnipotent and so forth. These conceptions only soothe our mind but do not soothe our soul. This is why Islam enjoins its followers to begin and end every conceivable act and activity with prayer. What we conceive of God should be of daily, nay, hourly guidance to us. The very conception of God should stir us to seek Him in the midst of our daily lives if we do not take God and religion in this light, they drop out of our intimate daily consideration and become only a *one-day-in-a-week* affair.

It is this vitality in Islam which justifies its existence and lifts it high above other religions.

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Dennis Saraut in his " History of Religions " writes : "Mohammadanism is not unequipped for survival in the modern world. Its great principles are simple and rational, it carries less theology than Christianity and Buddhism. It is from another angle a more complete religion : it feeds on the political life of its people, whereas Christianity and politics are practically divorced. The Musalmans are probably more attached to their religion than the Christians. It requires from them less effort and imposes few inhibitions on their nature."

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SCIENCE AND RELIGION—II

[D. S. CAIRNS]

In a series of brilliant chapters in his recent volume on *Science and the Modern World*, Professor Whitehead has shown how the growth of the mechanical scheme of science, based on the physics of Newton and the chemistry of Dalton, troubled and confused the whole higher life and thought of the nineteenth century. The scheme worked so well in the region of physical discovery and technical mastery of nature, that men thought that they had penetrated to the very heart of the Universe, and laid their hands on absolute Reality. That reality behind all the glory of nature and all the *Divina Commedia* of human life was a world of round, hard atoms like billiard balls, gyrating in space according to certain discoverable uniformities. This was the objective truth, and all that the poets and painters and saints and prophets could tell us belonged to a purely human and subjective world. I remember once seeing a carefully painted picture of a human skull, with the grim title, "Behind the Mask." It was symbolic of the prevalent mechanistic view of the Universe of the mid-Victorian time. Behind the living and breathing earth and world of humanity men had discovered as the last reality the gaunt skeleton of Matter and Energy, or as Spencer said, "the Force from which all things proceed." To-day we have passed into a different world. It is not too much to say that the youngest and freshest thought of science itself discerns that the gaunt skeleton disclosed by the physical science is itself a mask of something or Some One deeper still, in other words, that in itself science can only give us an aspect of reality.

Growth of Science

Many factors have contributed to this conclusion. The world of values has asserted itself. No system of

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cosmic interpretation that is in fundamental strife with the highest intuitions of the artist and the prophet can permanently hold the mind of man.

Moreover, the mere growth of scientific knowledge, the new developments in physics, and in particular the expansion of biology and psychology have strained the mechanistic theory under which science has achieved many victories in other spheres of inquiry beyond the breaking-point. The present condition of chemistry, for instance, has been fairly compared to that of the Ptolemaic theory of astronomy, which became so complicated and difficult by the mere growth of knowledge and the framing of subsidiary hypotheses to restore its validity, that the simpler Copernican theory had an easy triumph.

Finally, we may fairly claim that the mere advance of Epistemology has given the final blow to the dogmatic tyranny of the mechanistic Victorian science. Yet it was with a view to conciliating this now weakened dogmatism that the Modernist concordat with its rejection of miracle, of special Providence, and of outward answers to prayer came into being, and it bears therefore on its very face the marks of this vanishing order of thought. It is as clear as day-light that we must reconsider the whole position relative to miracle in the light of that fascinating but as yet inchoate world of new scientific outlook which is coming into being.

Changing Outlook

It is, of course, impossible here to give anything but a bare summary of the difference between the scientific outlook half a century ago and to-day, as it presents itself to one who is interested mainly in the epistemological side of science, and has no claim to be anything but an outsider in the realm of science itself.

In the closing years of the Victorian period the dispassionate scientific outlook was contrasted by many of its supporters with the religious outlook, which was

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simply the pathetic illusion created by man's hopes. God, said Feuerbach, was the projection on the heavens of man's own shadow, the broken phantom of his desires. To base one's beliefs on one's emotional needs, said Huxley, was "immoral". Over against this interested view of the Universe stood the absolutely disinterested, final, and demonstrated interpretation of science. We have the same contrast asserted to-day by the Marxian materialism. Scientific knowledge gives us reality. Religion is "dope," the opiate invented for the proletariat by capitalism.

The poets mirrored the difficult position.

Tennyson, in *In Memoriam*, elected for faith, but obviously was gravely troubled by the supposed conflict with "freezing reason".

> Like a man in wrath the heart
> Stood up, and answered, 'I have felt'.

In the last issue he accepted the position that religion was a matter of feeling, but asserted its rights none the less as based somehow on true knowledge.

Matthew Arnold elected for doubt—

> Nor does the being hungry prove that we have bread.

Rigorous Analysis

To-day we can give a much more adequate vindication of faith as the highest reason, and on the other hand the whole scientific method has been exposed to rigorous analysis by its own leading exponents. The general result of that analysis has been that, far from being an absolutely disinterested instrument, the scientific method is much like a calculus created for practical purposes than a philosophy. In its formation, and in the formation of ordinary common-sense knowledge, of which it is only a more fully developed form, two practical aims have all along been predominant, the description and the forecasting of phenomena.

Man finds himself in the heart of a vast

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phantasmagoria of sense—phenomena of infinite variety and complexity. He has the will to live, but he very soon discovers that in order to live he must do something much more than stand passively contemplating the great sense-pageant which is continually sweeping over and around and beneath him. He must in some way devise means to ward off those painful and destroying phenomena which we call hunger, disease, pain, and, above all, that termination of his experience which we call death. He must for this end be able to share his experiences and thoughts with others, in other words to describe them; and together they must also learn to forecast what is coming next in the great phantasmagoria, and make provision for it. Out of these two necessities, description and forecast, arises our ordinary conceptual "common-sense" knowledge, and the scientific view of things which is only a greatly refined and developed form of the other. To this latter we shall in the main confine ourselves, as the greater includes the less.

Methods of Science

There are three outstanding methods of scientific knowledge by which these practical ends of description and forecast are attained—classification, analysis, and the discovery of uniform processes, analogically called "laws."

(*1*) *Classification.*—The human mind would be absolutely overpowered and paralysed by the multitude and variety of the phenomena which are continually appearing and disappearing, and it would be utterly unable to have any social life or community of thought with others unless it had invented the process of classifying and conceptualising. An infinite Intelligence would have no need of any such device as conceptual thinking. It springs from man's finitude, but none the less it is an immense advance upon mere instinct and automatic reaction. By it man is able to form concepts and common terms. He groups certain things or persons together, by observing similarities and ignoring

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differences, and he arranges the whole under common terms, so that he can talk rationally about them with his fellows. Conceptual thinking thus marks man's advance beyond the animal, the instinctive, and the automatic.

Scientific classification is a great extension of this method. Every new science must necessarily begin with this ordering and arrangement of its data, by this device of finite thought. Its purpose is defined by Mill (*Logic*, book iv., chap. vii., section 1) as follows: "to secure that things shall be thought of in such groups, and those groups in such an order, as will best conduce to the remembrance and the ascertainment of their laws."

Differences and Similarities

Now it is quite clear that this can only be done by ignoring certain differences and by emphasising similarities in the phenomena classified together—*i.e.* by a certain suppression of what is really there. At the bottom of the scale of existences, in the purely physical region, where there is far more resemblance between the objects classified than there is higher up the ladder, this may not matter much, but the higher up the scale of being we go, the more does individuality count. There is, for instance, a far greater difference between one animal and another than there is between two molecules of a material substance, and *a fortiori* there is incomparably more difference between one human being and another.

We have here, it is clear, a grave limitation of the purely inductive method which inheres in its very nature, the inability of a method which is continually in quest of general truths and laws to deal with individuality.

Why is it that any one of us would feel insulted if he were told that he must think so and so, or act in a certain way because he belonged to a certain nationality or social class? Is it not because we feel that the offender is deliberately ignoring our individual-

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ity? Yet in doing so, he is following the inductive method of classification. Be it noted, that the defect inheres in the method as such. The failure in any case lies not in bad classification, nor in an incomplete classification. It lies in the fact that, as regards the point at issue, there is a classification at all. Every rational human being knows that, for good or ill, he is not quite the same as any of his fellows. We seem, then, to have discovered at the very roots of the inductive method clear indication of the impossibility of science giving us a final and complete account of any man.

From Atom to Electron

(2) *Analysis.*—We pass on to another essential of scientific method, Analysis. Still pursuing its quest for the power to describe and forecast phenomena, science follows the method of analysis. This is as essential a part of its method as the synthetic process of classification. An apparently simple phenomenon baffles it in its quest for a law. But it lays siege to it and shows that it is made up of parts, and then is able to bring the parts under the law. So science has worked its way back from the molecule to the atom, and from the atom to the electron. Whether it will stop there, who can say?

Now it is often possible to divide inorganic things without getting away from reality. We can usually assemble the parts again. But we cannot do that with living things without losing something irreparable. Wordsworth felt that of the living world of nature, and, as Professor Whitehead has shown, was deeply at odds with the scientific spirit of his time, and put his indictment in a pungent line, "We murder to dissect." That is to say, when we try to dissolve a living thing into parts, its essence disappears. So is it always with individuality, as the very name should show us. It cannot be divided. So it eludes both classification and analysis. It cannot be completely divided any more than it can be generalised. Whatever

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pathological states of a human being may alternate in the field of a human consciousness so that a man thinks himself "legion", or as in the well-known instance of "divided personality" recounted by Dr. Morton Prince, the personality is never really divided into other personalities. No sane observer of either case partook of the same illusion as did the patient. You cannot really divide a personality without annihilating it.

Forecasting Future

(*3*) *Law.*—Finally, the ultimate aim of all science is to forecast the future and so to win control over nature. It seeks the power of prevision with a view to provision. Its aim is, therefore, to discover uniformities or "laws" in nature such that when we can bring any one phenomenon under them, we shall be able to count on its recurrence and prepare for what is coming next. These uniformities by analogy with human society are called "laws" of nature. The sovereign importance of this orderliness in nature, indeed its absolute practical necessity for human life and for the very existence and growth of all forms of rational society, is clear. If the same food sometimes poisoned and sometimes nourished life, if fire did not always warm, if harvest did not result from sowing, in a word, if nature were capricious instead of orderly, how impossible civilised existence would be! Science is thus always seeking for laws of phenomena, and when it has found and formulated them, it is always seeking to bring new facts under them, by classification and analysis, and so to be able to predict or cause the succession of these facts in the future.

Another way of putting the same thing is to say that science is always seeking for causes. It has long been shown that so far as strict science is concerned, this means simply uniform sequences. Cause is a metaphysical idea.

Now the more we study all the forms of the inductive arguments, the more clear does it become that every one of them and the whole process of

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induction rests for its validity upon one great conviction, the belief in the Uniformity of Nature. In all induction we start out from the conviction that, however disordered and mixed up the processes of nature may appear, they are in reality all ordered, and in all our classifying, observing, and analysing, our persistent motive is to discover that order.

No Logical Reason

The strength of this fundamental conviction is forcibly brought out by Sigwart in his great treatise on *Logic*. "However we may fail in our attempts to subordinate the world of perception to a complete conceptual system and to deduce all events from universally valid laws, we never doubt the truth of our principles. We still maintain that even the worst confusion is capable of being resolved into comprehensible formulæ; again and again we start our work anew and believe—not that nature opposed an inexorable refusal to our endeavours—but only that as yet we have failed to find the right way; but this perseverance is due to the conviction that we ought not to despair of the accomplishment of our task, and the energy of the explorer is sustained by the obligatory force of a moral idea."

Now what is the origin of this rooted conviction that, however chaotic she may appear, Nature is really orderly, which makes us assume this and stick to it in spite of constant frustration? To point to the advance of science and the gradual discovery of order in those parts of Nature where the hypothesis of uniformity has been put to the test, and to argue that therefore the same uniformity will be found everywhere else, is to beg the whole question. We can show no sufficient logical reason at all for our faith. Who can tell but that beyond the relatively small mapped-out region we may at any moment come upon tracts of pure chaos? Why in all the laboratories and observatories of the world are thousands of investigators still going on attacking that chaos sustained by that brave and persistent faith of which Sigwart speaks?

(To be Concluded)